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Daily Building For A Greater, Truer, Nobler SPIRITUALISM

THE LITTLE FOXES There Are Eight

By
Albert E. Vaughn Strode
N. S. A. Missionary

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Attack Unawares

Building for a greater Spiritualism means simply a daily checking of our own individual lives, to find if those destroying "weeds" are creeping in to choke out the good we have planted.

It means, furthermore, the constant watch for the "little foxes" that would gnaw at our vitals; suck from our physical and spiritual bodies our life-blood; destroy us as individuals; and cause us to become wandering derelicts upon the vast sea of humanity.

There are eight of these cunning, destructive, deceitful "little foxes" in the vineyard of our lives, and we . . . as Spiritualists . . . must keep constant watch, lest they ATTACK UNAWARES AND DESTROY THAT WHICH IS OUR MOST PRICELESS POSSESSION . . . The Various Gifts of the Spirit.

Each of the "little foxes" has a name. Let us consider them in the order of their destructiveness.

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JEALOUSY, by the young medium whose gifts are just beginning to unfold, of the seasoned worker who . . . through years of study, sacrifice and hard work . . . has won for himself or herself an exalted place in the hearts of spiritualists the world over.

JEALOUSY, in the beginner who witnesses the seasoned worker on the public platform calling dozens of full names, and bringing forth positive proof of the presence of spirit loved ones.

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Do Not Wish and Dream

By DORTCH CAMPBELL

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Christ, himself, said so, for when he appeared after death to the eleven he declared: "These signs shall follow them that believe. In my name shall they cast out devils; they shall speak with new tongues . . . They shall lay hands on the sick and they shall recover."

"Believeth on Me"

Once more, in the immediate prospect of death, Jesus said: "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do."

The powers of Spirit were not indeed the special privilege of these endowed with the heavenly grace of the Christ; for there were "the seventy" and beyond that circle those who cast out devils in his name and he forbade them not.

The Christ actually said that every man possesses the grace and power of Spirit who believeth on me. Believeth on me? What did the Christ mean by the cryptic statement? For centuries it has been hidden in occultism. But the meaning becomes quite clear when we understand the mission for which Christ came upon the earth. Why and for what purpose came the Christ? Was it not to prove the immortality of man? If this is true . . . and I think it is true . . . Christ meant that these signs shall follow them that believe in life's immortality . . . in the continuity of human life without a single break even by death in a kindling and renewal and blooming of the deathless spirit.

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Then there comes to our memory the writing of Solomon, from "The Song of Songs," in which he says: "Take us the foxes, the

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To profess love and friendship for an individual when in his presence, then upbraid

(Continued Page 4, Col. 1)

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Christ came, his teachings from the beginning to the end of his ministry indicate, that of him we might learn immortality. Not to learn of a vague, indefinable life beyond the tomb, but that which is warm and loving and vigorous . . . for that reason the Christ came. But he did more than teach;



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The belief that "Death is swallowed up in victory" gives power to the seer. The Mystic no less than Paul knows that he is "emphatically alive . . . alive and happy throughout," observes An-

(Continued Page 4, Col. 4)

OPENING THE WAY FOR TRANCE

WHAT EVERY PERSON, STRIVING FOR
MEDIUMSHIP, SHOULD KNOW

CONFIDENCE AND ASPIRATION BEGIN WITH THESE

By REV. B. RODIN

Since my article dealing with the value of Trance cultivation, I have received enquiries for advice upon opening up for this work. Hence, the following with the trust that some may be guided and stimulated in the quest.

For all psychic training, it is difficult to set up concrete rules owing to the considerable differences in "make-up" of people in this very subtle part of their being. So many factors are involved — from tender physical nerves to the most delicate soul and spiritual qualities. The whole gamut of character and psychology must be considered. The state of the mind and its control (or lack of it) is a constant power in the "struggle."

The Right Attitude

Spiritual desire is vitally important. When such is really active, the fear and doubt so often evident with beginners will be swept away as the soul, from its lofty consciousness, will frequently whisper assurances.

Yes, a really forceful effort must be asserted towards Godliness and Truth. That is a guaranteed Safeguard and Strengtheners. Without it, one had better not begin to open the door to the unknown.

The point of looking and going "higher" can never be overstated. The student will need every bit of his God-consciousness on the critical but beautiful road ahead.

Sitting then, with the attitude of the real Spiritualist, one can feel in the arms of "Angel Guardians" whose service it is to experiment upon various centers of the organism and particularly upon the brain cells in relationship to the many wonders of the physical being. The guides understand the glands and the brain lobes as they know too, their charge with whom they hope to erect a holy bridge of unison.

Be An "Utter Blank"

Easy contemplation rather than an attempt at stiff concentration should be sought by the aspirant. One usually ends in failure when trying to install a "perfect blank." Occidental minds are barely capable of such a thing. However, they can tune the mind to lofty picturizations and cultivate a real artistry of thought.

I recommend a sitter to think well on some fine poem or prose or gems of wisdom garnered. Or to picture an ennobling scene. Perhaps a golden melody flooding the mind travel, panoramically, upon the finest you can conjecture and before long, you will feel that soothing calm so vitally necessary to still the mind in readiness for direct spirit operation.

Try to be the "utter blank" and the chances are you will have daily worries with insidious multiplications trespassing your consciousness. Later, when you have learned something of tranquility through the way indicated, you will be able to some extent, to have the mind "held still."

This may take years. How it is

TRANCE INTERMEDIARY



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REV. BERNARD RODIN, 5458 Trans Island Ave., Montreal, Canada; lecturer, writer, mental and trance medium. During the month of August, he will conduct his private and public seances at Lily Dale Assembly, Lily Dale, N. Y.

necessary to repeat what is said so often—patience! That quality in itself is a soother when once it is really allowed to grow.

As controls begin to enter the aura of a student their presences will be gradually realized in a similar way we learn to get the "feel" of a good friend with growing contact. People really in harmony know the atmosphere of each so that often words are not required to exchange ideas.

"Within The Gate"

Meet your spirit collaborator as the greatest of friends (which indeed they are—far beyond the key of many) and you will get that "inner understanding" with them. This is actually, one of the "secrets" of fine mediumship of any kind—profound harmony with the power of Love and Light who have elected to be teachers and guides.

Such cohesion will be attained and held only by and through constant spiritual progression. One risks forgetting to advance at one's peril for danger and sometimes serious inaccuracy—perhaps even fraud—will be waiting to invade!

In trance, the guides are literally entering "within the gate" so that the feeling of at-one-ment with them is required all possible. They can be relied upon, because of their noble motives, to do their part with full reverence and scientific completeness. The visitor to your temple therefore, is to be trusted beyond any doubt presum-

ing of course, you have opened for the finest.

In Loving Hands

Let him therefore, do what he wants. Do not question. Let yourself "go" all you can — as you would to a doctor you trusted fully, remembering these spiritual practitioners are far less infallible than your esteemed medical friend. This "letting go" is supremely important.

Too many students set up a "battle royal" ousting the Spirit helper and then wonder why "nothing ever happens!" Let deep faith guide you and if you get that "sinking feeling" do give way. You will not get "lost" and will be helped to "return" comfortably.

You are (to repeat) in expert and loving hands. Only you can make the experience disagreeable. True these guides must experiment but never forget, each sitter has a splendid band of chemists, doctors and others from the unseen plane to keep vigil, allowing no harm. Indeed, benefits may be expected.

Silently Assist

Peculiar sensations may be felt such as twitchings, nervous or muscular tensions and the passing of hot or cold streams of power principally down the spine. The extremities may perspire or become numb or take on a "prickly" feeling. The breathing will likely be changed in various ways. You may begin to feel larger or smaller.

So many things are likely (according to one's make-up and the stage of the unfoldment) but whatever you feel — keep calm and faithful. The signs are favorable. The spirit ones are at work. But what are you doing?

Herein lies, in my opinion, the most important element of all. Within yourself you must be opening out intelligently, silently assisting, or "over there." This is not easy, plain. As an analogy, one might consider the "inner workings" of the art student to build up his talents and express them.

That subtle real effort which in time, distinguishes the rather mechanical violinist who may realize notes and some technique, as com-

RUDOLF STEINER



"Psychic Observer"

He is author of the following books: *Initiate Consciousness, Occult Science, A Theory of Knowledge, Christianity as Mystical Fact, Paths of Experience, The East in the Light of the West, The Gospel of St. Matthew, Turning Points in Spiritual History, The Way of Initiation, The Evolution of The World and of Humanity, The Gospel of St. Luke, Universe-Earth and Man, The Gates of Knowledge, Mystics of the Renaissance, A Road to Self-Knowledge and The Threshold of The Spiritual World; Knowledge of the Higher Worlds.*

pared to the one who builds in color, delicacy and ardour which can never be taught by the greatest virtuoso.

Artistry At Work

For mediumship is an art and in my humble estimation the greatest of them all. For, in this phase, the forces of Heaven itself are to be touched and brought to mortal reception. Yes, within the soul consciousness, of the sitter for trance, must be the spiritually constructive artistry at work . . . not forced but slowly and deliberately cultivated. This will bring in the fullest possible connection intellectually and otherwise from the great spirit masters.

Go All the Way

So, it means real effort in a way to best suit the individual. Let the spirit of Divine Love, dominate all . . . for nothing inspires human intelligence so readily or

ATTENTION . . . Any person, group or church desirous of joining our organization, or anyone having experienced spiritual phenomena which needs interpretation, write for full particulars to International Association of Cosmic Philosophy and Psychical Research, 4428 Constance St., New Orleans 15, Louisiana. (P-119)

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IF YOUR PSYCHIC OBSERVER IS LATE

Despite the fine job which our overloaded transportation system is doing, all kinds of transportation in wartime are uncertain. Military supplies, of course, must take precedence over civilian shipments. The Psychic Observer is mailed from Lily Dale in what would normally be ample time to reach you on the regular publication date. If your Psychic Observer is late, it is from conditions beyond our control.

so abundantly.

The great difference then, twixt the "trance medium" who does not get very far and the one who becomes a portal for the Golden Message is determined by the quality of action within the soul. We must give the operators from spirit the best of our instrumentality.

It goes without saying we must strive to be clean, strong and upright . . . ready to sacrifice to a reasonable extent at least, the "luxuries" of the flesh.

I can picture but few who would want to "go all this way." Many excuses would be expressed. All I can say is, that every ounce of true effort extended will pay the most gratifying dividends in time. For those, keenly awake spiritually, there will be the joys and compensations all the way for what can compare with the constant touch with angelic ones? No "test" is too great in such alliance!

The preliminary stages of trance are nearly always under a state of almost complete consciousness. This puzzles many and makes them doubt and often desist. It is just as well the wise teachers do not affect a "blot out" at once even if they could. The merging of their minds with the spirit is a kind of slow interweaving process and must not be forced.

Make Allowances

Indeed, at first, the student will likely find his own words and phrases used . . . almost identically. Of course, for the spirit must feel its way first through what you have. Slowly, the control will learn to vary his speech and add his own phraseology and ideas.

The diligent and intelligent student will learn to deeply understand all this and not be disturbed. As I have said, "let go" and do not stop what comes in no matter how trite it may seem. For, in time, the most splendid lectures and works probably far beyond your normal standard will be forthcoming.

Of course, it would be foolish to lose sight of the fact that some part of the sitter's mind (subconscious or otherwise) will get into the picture perhaps for a long time to come. It is almost inevitable and any wise investigator will make all due allowances. The student must not be discouraged but silently strive to make his mind as inoperative as possible and he will find his pains will gradually bring satisfaction.

Again, real spirituality will do wonders for naught makes a medium so clear and untarnished a channel . . . a thing to be remembered by all no matter how long they have been serving. We must "forget ourselves" and our own viewpoints while working and in this way, spirit is given free-play and so can give reliable and really uplifting communications. The kind that feel wholesome even to the "toughest" enquirer. The movement requires so much of this.

Trance operates at various degrees of depth. The test always is the quality of what transpires and (Continued on Page 3, Col. 4)

Automatic Writing; Trance;

The Sixth Sense Explained

SEND YOUR CHILDREN TO LYCEUM!

. . . it is the Spiritualist "Sunday School" where children are taught the truth about life, in this world and the next, and are expected to **THINK FOR THEMSELVES**, and not to accept just what somebody says, or what is written in some book, without question or thought.

By CHARLES PALMER

It is essential that children should know the **FACTS** revealed by Spiritualism. This fascinating series is admirably suited for that purpose. The author has been a teacher all his adult life and is a Spiritualist of many years' standing.

When a medium goes into trance, the control, or spirit friend, who wishes to speak to us through her uses what is called the subconscious mind of the medium, into which he puts his thoughts, just as my wife and I interpret each other's thoughts.

The medium's subconscious mind puts these ideas into words. This is very difficult and sometimes the medium's own ideas get mixed up with the message. Sometimes, however, the control may have such complete command of the medium's faculties that he is able to put his own words through, as it were. In such cases, the medium is said to be in a *deep* trance. In either case, she seldom knows anything about what the control has been talking about, although it is her own voice that has been doing the talking!

2000 Years Ago

Occasionally, the control will cause the medium to speak in a foreign language, of which she knows nothing. Perhaps you remember the story of how the apostles did this on that day of Pentecost, nearly 2,000 years ago.

Sometimes the spirit friends use another very wonderful method of giving their messages to us. This is known as automatic writing, and I will tell you how they do it. The medium takes a pencil and paper, and just sits quietly for a while, holding thoughts of sympathy for the spirit friend.

Presently, without the necessity of the medium going into trance, her hand is moved by the control, who writes with it in his own handwriting. When this writing is com-

pared with specimens of writing done by the control before he passed over, it is usually found to be exactly the same!

Again it sometimes happens that the hand of the medium will write about things of which she has no knowledge, including foreign tongues. Some of the most remarkable of these have been in Chinese, and even ancient Egyptian picture-writing. Quite a number of very important books have been written in this way. There have been some extremely interesting descriptions of the childhood of Jesus, and of the time of the early Christians, when St. Paul was preaching to the people of Athens.

In another case, a well-known clergyman of the Church of England was convinced of the truth of what I have been telling you through a long argument with the spirit friend who controlled his hand, and who explained to him where he was mistaken in his ideas. There have also been many

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beautiful pictures painted under spirit control, by mediums who had no artistic training whatever, and could never have painted the pictures by themselves.

The Planchette

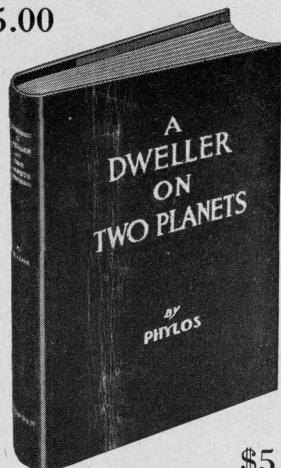
There is yet another method by which the spirit friends may write to us. For this a planchette is used. This is a little flat piece of wood, more or less heart-shaped, with two little castors at the wide end, and a pencil through the narrow end. When the hand of the person to receive a message is placed upon the planchette, the spirit friend can sometimes contrive to move the little board about so that as it moves the pencil traces writing upon the sheet of paper upon which the whole thing rests.

Sometimes long, interesting messages have been given in this way, often at great speed; and again they are found to be sometimes in a foreign language. The planchette is also sometimes used by spirit friends to draw pictures.

It is a lovely, warm day in June, as I write. Before me on the table is a vase containing some beautiful roses. They are very pretty, but their chief beauty, in my opinion, is their lovely scent. If I were so unfortunate as to be blind, I should still know that there were some roses near me by their perfume. Of course you know that the scent of flowers, and other

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things, will linger, particularly on clothes and handkerchiefs, for a long time.

In somewhat the same way, objects hold for many years the effect of the *thoughts* of those who have handled or worn them. A medium will often be able, by holding an object belonging to someone who has passed over, to "pick up" the effect of their thoughts, and tell us a lot about the former owner.

"Subconscious Mind"

This can also be done if the owner is still on *this* plane and by this means, contact can be made with spirit friends, and messages from them can be received and passed on. This is called psychometry, and is often done at public meetings.

You know what X-rays are, don't you? They are used at hospitals. It means a kind of electric rays which can pass through things which appear opaque to our sight, and so reveal the state of the inside of a patient's body. This is especially helpful in helping people to get well again who have broken bones.

Now, the "sixth sense" is sometimes so developed that, with the help of spirit doctors, certain mediums can see into the body of a patient, as if they had X-ray sight. In this way, much good can be done in helping the sufferer to get better.

All these wonders I have been describing, make some use of the *subconscious mind*, and they depend on the use of this "sixth sense."

Do you remember the story of how I met Brown Owl? The meeting at which this took place was a home circle, where the friends who met, called the "sitters," were eager to develop their psychic powers. When you are old enough, you may wish to try to develop your own.

To do so, you should join a "developing circle," where you will find that, if you are in earnest, and try to make yourself fit for it, by thinking good and beautiful

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OPENING THE WAY

(Continued from Page 2, Col. 5)

as said, *that* depends so much on the instrument. Usually, after years, one "loses oneself" completely or almost so.

By that time of course, the medium no longer questions whether he should "give over" since he has learned too well the glory and greatness of his vocation. He knows he is using sacred elements and respects everything accordingly. (Only a drop in character will intercede and scatter the good. A true and sincere worker will have cognized the growing responsibility required with the expansion of his mission.)

Why Sit Alone for Trance?

If his "forces" desire to inspire him at times instead of inducing the trance, he knows he can rely upon a splendid link to his mentality, which has been erected through the subjectivity cultivated.

Students for trance need immense sympathy from others present. If possible, the services of a competent teacher "in the body" should be utilized. For, there are many things involved and often the guides need help and encouragement in coming through.

I had the good fortune to sit 3 years (twice weekly) under a fine teacher who had been a trance medium for years and will always hold deep appreciation to his guides for training rendered. He has since passed to his spiritual rewards. If a teacher is not available, let an earnest group of sitters get together and pray for help and wondrous things may come to pass.

Some have asked me if they should sit alone for trance unfoldment. What is the use, for to whom could the entity commune in the event of getting in? It would be best to have at least *one* sympathetic person present. Sitting alone for meditation and quietness of spirit is of course, to be commended as an aid to all mediumistic growth.

Regarding diet in the seeking of trance (as in any phase) one must use the sense of experience. Stomachs should be uncongested and it is best to not eat within 90 minutes of sitting. Actual hunger however, is unwise for your force

thoughts, and keeping as healthy as you can in body, you will probably be successful. But you should act on the advice of older and more experienced people, who will be able to tell you what to do, and what to avoid.

It is quite possible that you may be one of those lucky people who have always been clairvoyant, or to play with spirit playmates, whom others could not see. If that is so, you have a very precious gift, which you should value highly, and labor to perfect, and use properly.

Actually, we *all* have these faculties, but in most of us they are sleeping, as it were, and need to be coaxed into activity. When we pass over, we shall find that we shall be able to use them fully.

would be too depleted and interfere with the drawing of the elements from the body.

Will To Sacrifice

Clothing should be by no means tight and one should strive to be clean internally and without. One should cultivate strong nerves and to be balanced mentally. Have the feeling you are on the threshold of Heaven and visualize the Cross of Christ in the room . . . the symbol of highest service.

Oust all thoughts of passion and pettiness. Try to "live in the spirit" bringing body, soul and spirit into sweet harmony. Do not neglect to read and study. As you desire this you will be led to the most suitable works at each stage of your climb Godwards.

The best "advice" cannot be written. It will arise from your growing soul and the realization of the beautiful task you are performing. The fellowship with the wondrous teachers drawn to you will speak volumes. Begin right . . . with confidence, aspiration and a will to sacrifice that you may *know* the best and the right each step of the way.

PARENT PASSES AWAY

Rev. John L. D. Parent, lecturer, message bearer and trumpet medium, whose residence was in Saginaw, Michigan, passed away during the month of July, according to Louise Updike, Secretary of Snow Flake Spiritualist Camp, Central Lake, Michigan.



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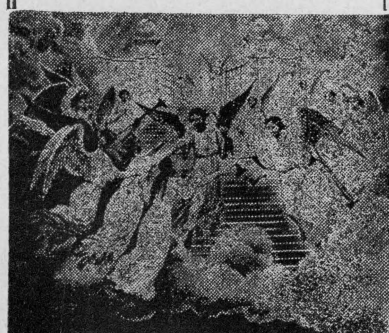
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THE LITTLE FOXES

(Continued from Page 1, Col. 3)

with abusive language and insidious gossip . . . when his back is turned . . . is the meanest form of hypocrisy.

HYPOCRISY: Judas Iscariot professed love for his friend, Jesus. Secretly Judas was against him. At the first opportunity, however, Judas betrayed Jesus. Therefore, Judas was a hypocrite.

HYPOCRISY: There are so-called Spiritualists who . . . when in the company of other Spiritualists . . . will vow before God and man that they are "dyed-in-the-wool" Spiritualists. When, however, they are with their friends and business associates they ridicule and malign Spiritualism and mediums who have brought them positive proof that their own loved ones still live. In a spiritualist church, or at a summer assembly, they are most eager to receive a "spirit message." They go *in secret* to their favorite medium, seeking business or other advice. Are they not like wicked old King Saul who sought spiritual advice from the wonderful *Woman of Endor*?

They go, at night . . . incognito . . . disguised . . . trusting no one will discover them, hoping by this ruse to obtain a *spiritual* message. Having obtained the advice desired, they proceed to deny the *power* that brought the message from the spirit world. They even deny to their friends that they believe in "such things," insinuating that what they received was all "guess work."

Alas! that people should deny the power of Spirit, or that they should make mockery of that which has brought consolation to countless millions through centuries past. Beware that the cunning "fox" of **HYPOCRISY** does not enter your life and betray you.

FOURTH . . . INSINCERITY

The "Little Fox" of **INSINCERITY**: **INSINCERITY** in the social and business world, in many instances, marks the trend of present times. But to accomplish anything that is worth-while the wise individual builds his career upon the firm foundation of **TRUTH** and **SINCERITY**. He knows that as he builds today, he is also building for tomorrow, and for all tomorrows to come. He is loyal and true to his friends; his community; and to his ideals, regardless of what those who oppose him may say or do. He has erected his foundation upon the stones of **TRUTH** and **RIGHT-DOING**,

and the house of his life will stand firmly upon that foundation, withstanding all storms and vicissitudes of mortal existence.

SINCERITY, however, is one of the rarest of all the virtues. Is not **WAR**, which covers the whole earth, due to man's **INSINCERITY** to his fellow men?

"Give me a true friend," said Plato, "and I ask no more of life." Plato, like many people at the present time, treasured real friendship. But he . . . even as you and I . . . knew the hurt of **INSINCERITY**, and mourned because of it.

To be sincere with the "gifts" God gave us, as we entered mortal life, is to treasure our most precious possession. The spiritualist who treasures the philosophy, the science, the religion of Modern Spiritualism as the most priceless jewel he could own, *truly progresses*.

Those who use spiritualism and mediumship for their own selfish purposes . . . forgetting, or perhaps refusing, to share its benefits with others . . . are being **INSINCERE** with themselves and with the world.

The worthy pioneers of our Cause made great sacrifices that Spiritualism should live. These pioneers endured ridicule and persecution from a world utterly hostile to "The workings of demons," and the "Religion of infidels." They gave of their life's blood, that Spiritualism might grow and blossom into full fruition. Are we, who follow after these pioneers, not **UNWORTHY** and **INSINCERE**, if we fail in accepting the priceless heritage passed on to us, . . . if we make of it a mockery and a jest?

FIFTH . . . VANITY

The "Little Fox" of **VANITY**: A great prophet-medium has said: "Behold, all is **VANITY**." Here is a truly destructive "little fox" to **WEED OUT** of one's Garden of Life.

Men and women wear out their lives to obtain material possessions to please and appease their god of **VANITY**. A wise man also said: "Blessed is he who hath not lifted up his soul unto **VANITY**." Men will lie, kill, and steal to appease their **VANITY**.

VANITY: The vanity of worldly possessions; desire for fame and fortune; desire to possess the **BUBBLES** and **BAUBLES** of material life, causes men to sell their souls for that which soon will vanish away.

VANITY: To eclipse one's neighbors; to possess beyond one's means: such **VANITY** causes many of the wrecks along the broad highway of life, and men's souls are tried because of those who would outshine and surpass them in worldly splendor.

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REV. CLARA B. KNOST, Akron, Ohio and St. Petersburg, Florida; one of the featured mediums at Chesterfield Spiritualist Camp, Chesterfield, Indiana during the summer 1943.

Henry Klepfel, 2812 West Center St., Milwaukee, Wisconsin highly recommends the mediumship of Rev. Knost . . . claiming that in 1941, at Chesterfield Camp, he received a most evidential spirit message. Says Mr. Klepfel: "Less than ten weeks after the passing of my wife, I received a code message from her. My two daughters, Mrs. Ella Dreblow and Mrs. Clara Moeller were present at the time their mother Matilda (my wife) was able to get her message through."

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VANITY: For love of the vain-glorious, men have committed murder; for **VANITY** women have sold empires into the hands of the enemy.

VANITY has caused nations to pass away, and generations of innocent people have been made to suffer. **VAIN** are the thoughts of those who would possess material things with the thought of keeping them unshared with others. Surely the "little foxes" of **VANITY** gnaw into the very heart of humanity, and the tragedy of the passing world overwhelms them when they awaken to the reality of its true emptiness.

SIXTH . . . HATRED

The "Little Fox" of **HATRED**: Creeping like slime from a pool of poison comes the "little fox" of **HATRED**. Up from his unhappy depths he comes, yelping, hungry, to pounce upon the unwary and tear them to shreds. Desperate is he and unscrupulous in his unholy pursuits.

With the ferocity of wild beasts of the jungle, these "little foxes" of **HATRED** pounce upon all whom they meet, seeking to devour. Of all the pests that man must fight in the Garden of Life, **HATRED** is the most destructive. How unfortunate is the individual who becomes a victim of this quality, for when its venom has reached the bloodstream of an individual the result, in many cases, is physical and mental deterioration.

HATRED is as poisonous as the bits of an adder. **HATRED** has many times killed the hater. **HATE** spreads throughout organizations, churches and societies, when undeveloped souls come into power. Could it be that **HATRED** of one individual for another has crept into the ranks of Spiritualism, and is spreading its poisonous influence for destruction?

Do true mediums **HATE** one another, as is sometimes reported? And does this vile and destructive practice retard their mediumship?

Only one answer to these questions.
(Continued on Page 9, Col. 4)

BELIEF Brings POWER

(Continued from Page 1, Col. 5)

drew Jackson Davis in his very vital book, "Death and the After Life." We keep blooming into youth once this is realized.

You shall *continue forever as yourself* . . . that is the belief that makes you emphatically alive. Not metempsychosis; not transmutation . . . human nature can not be changed in "the twinkling of an eye." You are going to continue as you are . . . you, yourself, solid, sturdy, real, progressive, evolving. That is the kind of immortality of which I speak; that is what I want you to *believe* in. When you believe in life, as Christ told you to believe, you lift yourself above earth frets.

Secret of Truth

Men like Humboldt retain intellectual powers unimpaired to the last of a long life in spite of the decay of the physical form. Why is brain integrity thus retained? Why can a Humboldt think and reason with the energy of spirit while the body is falling into the grave?

Mark you well this . . . It is because a Humboldt *actively* and *continuously* and *thoroughly* uses his brain! That is the secret you need to know. It is the secret of Truth. It is the secret of eternal youth. For any man or woman who uses the body and the heart and the soul as Humboldt used his brain will never grow old.

The secret of the successful life . . . achievement in any department of life or human endeavor . . . is the use of himself more abundantly. Spread life's wings! It is the secret of success and achievement. Then you become warp and woof of universal life. For life . . . please remember . . . is only activity and movement and growth and evolution.

Beneath the external phenomena of brain and body and that entity's environment is the spiritual nature of the man incarnated in a

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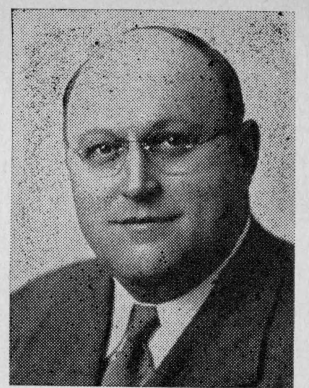
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spiritual body. Paul said, "There is a natural body, and there is a spiritual body." It is far greater than flesh and blood. The spirit within that body vibrates to life like the strings of a celestial harp. There is music in that vibration: for man is warp and woof of that universal music that fills all spaces in all spheres. This being so . . . and it is so! . . . the very natural conclusion is that we should *sing life out from the soul*.

If we did this I think there would be no such thing as problems and difficulties in an Obstructed Universe.

The Seer—The Thinker

Your body and your mind and your soul . . . and most of all your soul . . . produce waves of music. The human vibration is far greater than that of light. You must raise these vibrations by *living* . . . you must join in the music of the spheres. The Seer and The Thinker vibrate in some parts with the universal melody. These men of greatness, who are they? What do they possess that is not vouchsafed us? They have nothing more than you save a desire-will to swing on with some part of the grand symphony.

Nothing separates you from them save your inertia, your apathy, your sloth, your indifference and your ignorance. That which blocks you is only your refusal to believe in life and act. You need not let your ambitions fade into wishes and dreams. Swing wide your life!

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As Mrs. St. Clair Stobart, author of *Torchbearers of Spiritualism*, says: The object of this book is to show that throughout all time God has never left Himself without a witness, and that Revelation has not been restricted to the teachers, saints and prophets mentioned in the Bible, but that the Torch of Divine Truth has been handed on continuously, from one age to another, and from one country to another.

These Torchbearers of Divine Truth, she continues, became great teachers, saints and prophets because they were possessed of the psychic faculty, which put them in touch with the spiritual world, whence they derived their inspiration, their confidence, their mandates to go forth and preach.

Demonstrating her thesis in a practical manner, Mrs. Stobart tells the stories of the lives of twenty-one of the world's great religious teachers. But before going into the history of these most interesting characters, she explains in a FOREWORD the objects of her book. It seems to me that I have never read a clearer statement from any author than that deduced by this gifted author, and it is a privilege to give a summary of her thoughts, particularly as they apply to the ideas and beliefs of those Orthodox Christians from whose midst practically all of us who believe in Spiritualism have come.

Revelation not Restricted

Everywhere you go you hear from this one or that one: "I was born a Methodist," as if giving a backlog for his or her groundwork in Christian beliefs. "Is that so," says another: "I was a Presbyterian." Or whatever denomination it happens to be, every believer in the psychic faculty evinces his joy, delight and his exultant sense of freedom, that now he UNDERSTANDS whereas before he was in the dark about a multitude of things.

Revelation, says Mrs. Stobart, has not been restricted, as the Churches assume, to the Holy men of the Bible. It is necessary, she adds, to draw attention to this fact "because the modern churches have done a great disservice to the religion which they profess.

"They have impaired the historic value of the Christ as a Witness of divine Truth . . . and in their excessive zeal to magnify THEIR Witness, they have isolated Jesus from historic continuity and from religious antecedents, and have presented Him as a Being supernatural and unique."

The author points out that there is no such thing as uniqueness in the firmament of religion or elsewhere. Stars, she says, and constellations are all linked in a gravitational WHOLE, and it is . . . as she points out . . . only through comprehension of the



"Psychic Observer"

M. A. St. Clair Stobart

greatness of the WHOLE that we can truly appreciate the greatness of the units of which that WHOLE is composed.

Supernaturalism, she emphasizes, is a misnomer, for "the laws of Nature are never suspended." Dr. James brings this out clearly in his books, also. He says: The man with a broken leg feels pain, yes! But there is a higher LAW to which the man can apply, that will cause him to eliminate the pain in the broken limb. This clearly explains what Christian Science does not explain, namely that the rising above pain is not due to supernaturalism, or a breaking of Nature's laws, but is a rising into a higher vibration of the ONE LAW . . . in which the vibration of pain does not exist.

"Phenomena," continues Mrs. Stobart, "may be for us unusual . . . that is, supernormal . . . because of our ignorance of the power of extension of our normal faculties, and the more wonderful the man, the more wonderful will seem to us his supernormal powers; but even God Himself would never stoop to break the laws of that universe which we call Nature.

Soul's Telescope

"The Christian Churches have, in short, lost all sense of historic proportion and of historic continuity. They almost assume that the religious history of mankind began with the Crucifixion, nineteen hundred odd years ago. All religion which cannot be traced in direct genealogical line from that event has for them no value. The churches talk as though until the year which is arbitrarily called the year One, God had been chiefly concerned in trying to hide things from us. If it were thus, He must have had some trying moments during the lives of the great religious Teachers whom we shall (in this book) discuss.

"Psychic students, however, believe today discovery of laws concerning the spirit-world . . . laws which are at the moment faintly adumbrated . . . is only a question of our willingness to understand. That, in fact: There is nothing covered that shall not be revealed. . . . (Matt. x.26). But we must make use of the means of discovery provided for us by the Deity.

"Each science has its own special instrument for research. The psychic faculty is for the study

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of spirit, what the telescope is for the study of the stars . . . The psychic faculty is the telescope of the soul.

"And the trouble is that in support of their non-Catholic ideas, the churches proclaim doctrines which involve the infraction of vital laws of human existence. They preach the resurrection of the PHYSICAL body; Virgin birth; and other violations of the laws of Nature.

"And since, owing to the requirements of modern science, reasoning men and women are unable today to believe in INFRACCTIONS of natural law, and in examples of isolated supernaturalism, the churches are empty, or are for the most part filled with those who conform without conviction, from social habit and convenience and because conformity is a hallmark of social respectability."

Universal Intelligence

With unerring directness the author continues the probing of present-day Ecclesiastical misrepresentation of the pure and simple teachings of the Nazarene. She says that the churches crudely assume that for thousands of years (prior to and) until the so-called Christian era, mankind was in spiritual darkness, unable to establish any relationship with God, and "denied all knowledge of those great basic truths without which Man never could have oriented himself in the Universe, namely: The existence of a Universal Intelligence (MIND) or God; the three-fold nature of Man: Body, Soul and Spirit; and Immortality.

"The churches teach that . . . in the year One A.D., for the first time in the annals of religion, God vouchsafed to send to Man a Witness of Divine Truth . . . Such teaching is contrary to the teaching of history; it is contrary to truth; and it is desperately harmful to the Christianity of Christ.

"For a Church that teaches doctrines that are unconvincing, is worse than no Church at all, as doubts concerning the Church pass easily, as Eucken remarks, into DOUBTS CONCERNING RELIGION. 'THE SEMBLANCE OF TRUTH PREVENTS US FROM SEEKING THE TRUTH'."

Apport Demonstration

Through the Mediumship of
BERTIE LILLY CANDLER

It All Happened at a Materialization Seance

By

JOHN H. SCHRODER
9136 — 88th Street
Woodhaven, N. Y.

At a Materialization Seance held last October at the home of Ida Hendrickson, 143-20 Sufter Ave., South Ozone Park, Long Island, New York, a very remarkable Apport Demonstration was received through the mediumship of Bertie Lilly Candler.

Present as invited guests were Rev. Grace E. Wagner, George Walters, Henry Karl, Edward Ganzer, Paula Abbe, and others. Approximately 30 persons were assembled.

The first demonstration was made by Helen (the deceased daughter of the Rev. Wagner after whom the HELEN MEMORIAL CHURCH was founded), and the second by Madeleine R. Schroeder, late wife of John H. Schroeder.

About 30 years ago the Rev. Wagner was in her garden, taking care of the flowers, when her daughter Helen, a child of 4 stood at an open bedroom window and said, "Look mommy I have your ring." Mrs. Wagner admonished the child to be careful and put the ring away so it would not be lost.

Test Conditions

The child, however, thoughtlessly dropped the ring out of the window into the yard. Afterward when the mother learned what had happened, searches were made for it but the ring could not be found. The ring was a gold-filled one, chased; and, in the course of time, the incident was forgotten. Helen passed away at the age of 10. Had she lived on earth she would have been 35 years of age.

Prefatory to the commencement of this seance, the Rev. Candler gave instructions for the benefit of those present who had never attended a materialization. Upon finishing her remarks, she suggested three women accompany her to an adjoining room where she would disrobe prior to entering the cabinet of the seance room.

Three women did so. One of them, Lottie Roscher, while in this preparatory room, experienced the feeling of a cold object dropping on the front of her neck and then falling on her bosom. Mrs. Candler then returned to the seance room, and just before she entered the cabinet Mrs. Roscher brought forth the object which she felt falling on her body which proved to be a ring.

"This Is Madeleine"

Mrs. Roscher showed it to Mrs. Candler and others present, and Rev. Wagner at once identified the ring as her property . . . the long lost ring.

Later on in the seance, other details were established. For when Helen, the spirit daughter came through, she immediately went over to Rev. Wagner, her mother, and exclaimed "Mother, Mother, go to that lady who has the ring

SHE BRINGS A ROSE



"Psychic Observer"

In the picture above, the living room of the home of Mr. Schroeder, can be seen a photograph of Madeleine Schroeder, "dead" wife of the author of this article.

and bring it to me!"

Rev. Wagner then followed the request of her spirit daughter. The ring showed rust on the inside, which was caused by oxidation. Helen took the ring and said "Mother let me put this ring on your finger, I always want you to wear it," and she pressed in on her mother's finger as far as it would go, but the ring was tight, as in the years gone by she grew stouter, and as she was afraid it would stop circulation of the blood in her finger she removed it.

The next spirit to come through was that of my departed wife Madeleine R. Schroeder, who left this earth plane Sept. 27, 1942. Madeleine greeted me saying "John this is Madeleine" and that she had brought something for me, requesting that I hold out my hand. I did so and she placed two red roses in them saying it was a gift for my birthday, the anniversary of which had been the previous day.

Roses Apported

She also said that the roses were taken out of her garden above and that she had kissed one of the roses leaving her imprint thereon with her blessing. This imprint was verified after the seance by persons present. There were no roses in this home during the seance. I took the roses home. They have been photographed and will be preserved.

I wish to add here that Madeleine was a very loyal and devoted wife, and I believe that the love she had for me on the earth plane is the cause of her present super psychic power. She did not believe in Spiritualism while she was on this earth plane, although she was psychic.

I attended another manifestation the following evening at the home of Mrs. Tenger in Flatbush, Brooklyn, also given under the auspices of Rev. Candler. The spirit of my darling wife came through and again she brought a dark pink rose saying to me "Darling here is a rose I picked in my garden of love" and that from now on she was my bride in heaven. There were no roses in this home during this seance.

READ . . .

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TRYSTS—An Answer

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By CHARLES HERBERT CLARK
Soldiers' Home
Vineland, N. J.

I have often heard the old saying that referred to a man who "never opened his mouth, but that he put his foot in it." And Mrs. Houdini and/or the person who wrote the Houdini Article in The American Weekly of March 7th, has quite successfully emulated the man who "swallowed his foot."

When Shakespeare, whose words are quoted wrote of ghosts trooping home to churchyards he was—as far as the facts are concerned—referring to earthbound spirits.

And then, Mrs. Houdini is quoted as saying "If any ghosts go trooping around anywhere after my death, not one of them will be mine." When will the average person begin to understand, and take notice of the difference between the objective and the subjective mind?

Mrs. Houdini evidently did not when she made that statement. **THERE NEVER WOULD HAVE BEEN SPIRITUALISM, OR THE QUEST FOR PSYCHIC PHENOMENA AND EXPERIENCE, IF THE SPIRIT FORCES HAD NOT FIRST MADE THEMSELVES KNOWN.**

I Am Not a Medium

This evidence from the incidents of Emmanuel Swedenborg in 1747 and the Fox Sisters in 1848. Being "subjective" is much like (by way of illustration of my meaning) a man walking along the street and picking up money.

Every time—in my own experience—that I picked up a piece of money on the street, it was entirely unlooked for and unexpected. I might walk along with my nose down on the pavement looking for money until I was as old as Methusaleh, and then not find any.

I am not a medium in the sense that I can demonstrate psychic phenomena, and any contacts I have made with spirit forces has been through phenomena produced THROUGH a medium.

On one such occasion my daughter Mildred spoke to me and I had said that I had tried so hard to see her, and what do you suppose her answer was? "That's the trouble; you tried too hard." And that is the trouble with

Beatrice Houdini. She admits her skepticism, and the way she does, she betrays her own objectiveness—the absence of an open mind; and an open mind is passive to, or subjective to, instruction. That she was aggressively objective in her attitude is shown by her charge that "anyone who says they saw her spirit floating around will be voicing a fraudulent lie." (Always thought a lie was fraudulent, anyway; now I know.)

Wouldn't Be Convinced

Then the article goes on to say that Mrs. Houdini "was no novice in the matter of ghosts; she even went looking for one." That is just what a novice does, so, as far as Beatrice Houdini is concerned we may ask, "So what?" "Things that are equal to the same thing are equal to each other." That is a law in natural philosophy.

"She followed all the rules in the book." But did she? I am not ready to admit that. She overlooked the condition of **PASSIVENESS**, or subjectiveness. Remember, she admitted that she was a skeptic. That she was NOT following the rules "in the book," in her quest is shown in her statement that "No one will ever convince me they did."

And then; she also WANTED to denounce Spiritualism once more. Harry Houdini once admitted that he was not opposing Spiritualism as much as he was opposing the fraudulent mediums. We do not deny that there are such. But with Mrs. Houdini it is, or was, a case of objective opposition, which is never found in an open mind.

Further along in the article it reads: "Some of the Spiritualists in attendance must have found it something of a blow when the

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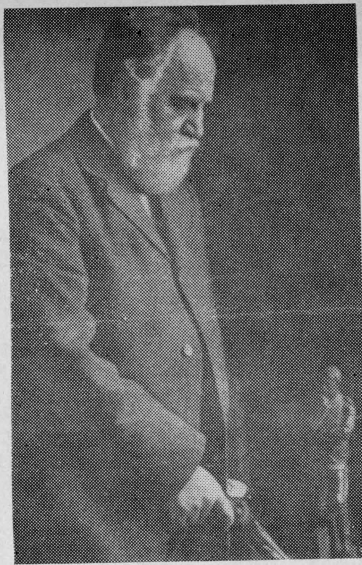
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"Psychic Observer"

WILLIAM T. STEAD, Eminent Journalist and Avowed Spiritualist; passed from this earth life by the wreck of the S. S. Titanic, April 14, 1912. In this picture, Stead is shown with Cromwell's pistol, Gordon's Statuette and the Thomas a Kempis presented to him by Gordon. (Taken from "Harbinger of Light" supplement, May 1912).

handcuffs failed to do the job." Don't ever believe that. No Spiritualist present, who knew his Spiritualism expected those handcuffs to do anything. If the Spiritualists present did anything it was to pity that poor woman, and no one knows right now, more than Beatrice Houdini, how much she was to be pitied.

Law of Compensation

Then, again. "And I will not come back, not even if the power to come back is given to me." Perhaps; and then again, perhaps not. What will Beatrice do when she finds that the progress in Spiritual realms is contingent on her coming back, and correcting any false impressions she is responsible for? Spiritualism does not preach punishment as much as it does preach responsibility and consequence according to a Law of Retribution and Compensation. When she says that the mediums who say they have contacted her are frauds and liars she is "slamming the door" between herself and her progress in the spirit world. No one, more than she, will realize this, and the realization will be bitter.

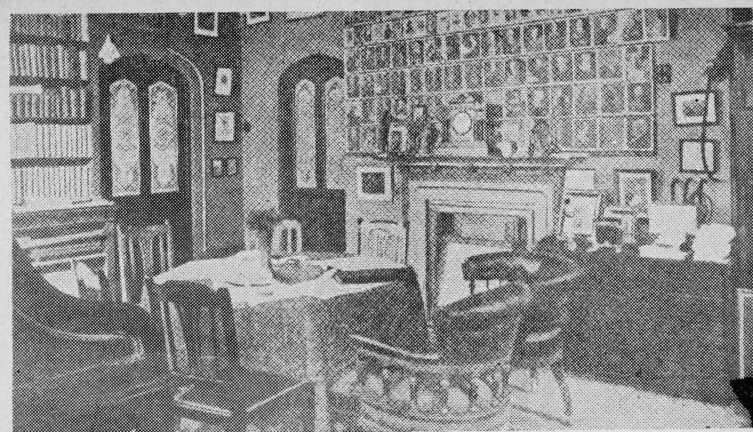
The article as published on March 7th falls from its own weight. Over seven hundred recognized scientists could tear it to tatters. So far as this writer is concerned he wouldn't need to care if he never saw another demonstration of phenomena. All the magicians from Hell to Hoboken could never disprove his own actual experiences. Not one of them could imitate or duplicate the struggle I had with a materialized force on the night of January 1st, 1899, while in an army camp, with no one beside myself in the vicinity. At the time I knew nothing and did not care to know anything, about Spiritualism or, in fact, any other sect of religion.

My First Contact

Nor can they disprove this: I wandered into a meeting some fifteen years ago, thinking I was going into some mission. I found I was in a Spiritualist Church, and took a seat in the last row back in the church. I didn't want to be the subject of a laugh if I did something they did not do in Spiritualist Churches.

It was my first contact. Mrs. Esther Hess was on the platform giving messages. She pointed me out and asked me if I could recognize a spirit giving the name of "Frank" who told her that while on this earth plane, he had been a physician. In his office he had a high brass cuspidore. He used to chew, some days as much as

Stead's Mowbray House Sanctuary in London



A complete explanation of the SANCTUARY above and the ENTRANCE to the right was printed in "Harbinger of Light" (Australia) Dec. 1909. The photos accompanying the explanation were captioned "Exchange Room of 'Julia's Bureau'" in Mr. Stead's office.

The complete explanation printed in 1909 is as follows:

These pictures were taken from a recent number of the London SKETCH, and, as showing the keen interest in Mr. Stead's new departure by his fellow journalists, the description accompanying the pictures is given as it stands. "The room in Mowbray House, Norfolk Street, formerly Mr. W. T. Stead's private office, is now used for holding communication with the dead through mediums, in connection with the remarkable institution which Mr. Stead has founded called 'Julia's Bureau' after his well-known Spiritualistic familiar. On the door, instead of the word 'Silence,' hangs a photograph of Luini's picture with that title. Each client has to fill up a form stating the belief that 'the deceased would desire such an opening up of communication as earnestly as does the applicant.' About six applications a day are

two plugs of "Old Honesty" tobacco, and I always did detest tobacco chewing. And I had to tend that cuspidore. Most assuredly I could recognize the spirit.

Then, along with this spirit came a Mary who held out a pot of geraniums. Would I recognize that spirit? Mary was my step mother and had a hobby of raising geraniums. My home was at Shamokin, Pennsylvania, over one hundred and fifty miles away. My father and stepmother passed over many years ago, and Mrs. Hess had never been to Shamokin and could not have known the situation she described.

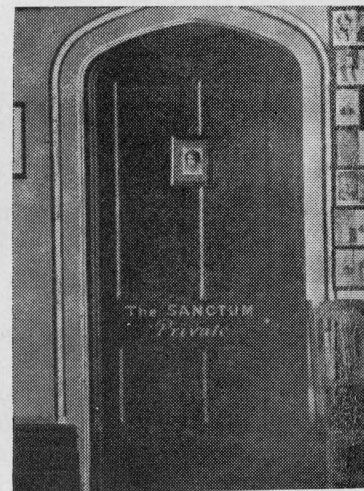
Spirits Recognized

There are many brilliantly educated men, scientists, physicians, statesmen and even ministers of the gospel, who not only admit the claims of Spiritualist philosophy, but also endorse the truth of **PERSONAL CONSCIOUS SURVIVAL**, so why worry about what conjurers and tricksters have to say about it?

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What Does The Bible Prove?

IT IS WORTHY OF OUR RESPECT

By EDWARD A. LOHMAN

John Tyndall, the British Physicist, said that the mind of man has the power of penetrating far beyond the boundaries of his five senses. The things which are seen in the material world depend for their action upon things unseen.

I will not attempt to prove the authority of the Bible by quotations from the book itself; that has been the method adopted so much in the past that nothing more remains to be said in that direction. I will not refer to the physical phenomena so much mentioned in the stories of the Bible. I will not talk of the marvels and miracles therein contained.

How You Interpret

I believe all these things have been demonstrated either in the past or present by someone. But I would rather tell you of how the Bible proves itself in the lives of men and women when once they live and practice the life as described from cover to cover of the most scientific and truthful book ever written. I claim it is the most read and least understood book in all the world.

It makes a great difference how you read the Bible, and it makes all the difference in the world how you interpret what you read. All proof is gotten by right interpretation. Some read it as a Prayer Book; some read it to criticize; some read it to condemn, and some as a piece of religious literature, well written and helpful in time of trouble.

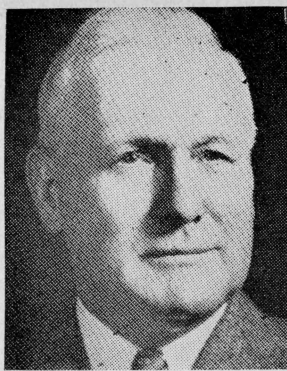
Some read only their own religious beliefs in the Bible, some read war and murder in it, while others read the life of the blessed Mary and the Holy Jesus. Still others do not read it at all.

The Bible proves to those who read it just what each gets out of it. Many have said that the Bible proves everything. I do not believe so. Others have said that you can prove anything by the Bible. This is not true.

"Hell" NOT proven

William Jennings Bryan did not prove by the Bible that the evolution of man is not true. The whole book from beginning to end is a marvelous story of evolution, and proves that evolution is a fact in all nature. Robert Ingersoll did not prove that the Bible is false, but he tried to show that the claims of the churches were unreasonable and false.

The Bible nowhere proves the existence of a heaven or a hell outside of man's own mind and life. The Bible does prove that a man cannot long play with the fire without being burned. The Bible



"Psychic Observer"

DR. CHARLES L. SHARP and ELVA H. SHARP, 809 Penn St., Fort Worth, Texas. Both were honored recently at the annual session of Arlington Heights Chapter, No. 702, Order of the Easter Star at Fort Worth. Dr. Sharp was appointed Worthy Patron and Mrs. Sharp, Worthy Matron.

Dr. Sharp conducts his own spiritualist church at Fort Worth. He is scheduled to serve Lily Dale Assembly, Lily Dale, N. Y. during the month of August.



"Psychic Observer"

proves nothing beyond man's own reason and intelligence. It proves nothing supernatural nor abnormal. It proves nothing that cannot be done by anyone who has proper intelligence and understanding of the psychic and mental laws which in reality govern all things. The Bible is not a book of miracles and mysteries, it is only such to the ignorant and uninitiate.

It definitely proves that there are latent powers in every soul, if once discovered and properly used can do all things in the life of the one who possesses them.

The great trouble with the Bible has been that what its writers wanted to reveal to its readers has been buried beneath a pile of selfish, bigoted, fanatical orthodox sectarian churchianity. Many priests and preachers know the possibilities of every word of the Bible, but they fear to prove it or have it proven in their own lives or the life of the church.

Theology NEVER Proves

They do not want any proof for fear it might prove too much. They are willing to have you nibble on the husks of the letter, but to prove the Spirit . . . Oh no . . . that would be dangerous to the church.

I believe that every word in the Bible from Genesis to Revelations is absolutely true, and therefore can be intelligently comprehended and positively demonstrated. I further believe that every story and every incident and every act as described and told in that book can be proven. I further believe that the day will come when every word in that wonderful book will be fulfilled. I believe that every promise therein contained will be carried out.

And lastly I firmly believe that every mental and spiritual phenomena recorded in the Bible will some day be proved. But my belief is founded on firmer stuff than dogmatic piety and theological superstition. Theology has never proven the Bible as true and it never will. The Bible needs no one to prove its truth. The truths written there will prove themselves when the laws of mind and soul shall be obeyed and understood and this is just what the Bible itself proves.

It has often been asked, "How

can you prove that Jesus and the apostles ever lived?" Well, there is no proof outside of what history gives us.

Soundness of Science

But how can we prove that Columbus, Washington, Hamilton, Jefferson, Franklin or even for most of us that Lincoln ever lived? Yet that is not the point. Personally I believe with all my mind that every great and small man I ever heard or read about actually and truly lived and I do not have to lay my hand in their sides to believe it, for I have no reason to doubt so long as my reason is clear.

I, therefore, believe everything in the Bible, but with this difference that instead of believing the men and events as having lived and happened as a living fact, (for that may or may not be true), yet I am persuaded that the facts given in the Bible have been proven beyond a doubt in the lives of many who applied the principles and lived by the law.

The Bible does not prove everything, but it does give the method by which all things can be proven and only he who has applied the rules here set forth, demonstrating to his own satisfaction that the rules are correct, can know the soundness of the science of that book.

Value of Truth

I contend that science and not religion will prove the infallibility of the Bible, for really, the Bible is not a religious matter at all, but purely and distinctly a scientific treatise on human and spiritual life including their various experiences. While religion cries to man, "Believe it" science calls back, "Prove it" and upon the issue of "proving all things" will true religion be established.

The Bible has laid down a code of right thinking and living, that anyone who would lend himself to the application of which can very soon prove whether what is claimed for it is practical and provable or not. If these laws of mind cannot be demonstrated in our lives the Bible proves nothing.

If, however, after repeated and proper application and practice these Biblical laws prove their power over our baser habits and limited lives, then the Bible has proven itself as a safe and sane guide and worthy of our respect. But this power of mind over matter has been proven beyond a doubt in the lives and affairs of hosts of human beings in all ages, hence this book has proven its value and its truth for all time.

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THE LITTLE FOXES

(Continued from Page 4, Col. 3)

tions may be given. The enlightened soul . . . the unfolded soul . . . is filled with love for humanity and knows nothing of the foul miasmas of the valleys of HATE.

SEVENTH . . . GREED

The "Little Fox" of GREED: Have you noted the person of GREED? Observe his actions as he goes through life. Everything he wants for himself. Nothing will he share with others.

The miser delights in the gold he has heaped up within his miserable abode. His greatest delight is to fondle his gold. Its very touch seems magic to his greedy hands. Lurching out from the thickets and brambles along the path come "The Little Foxes" of GREED.

GREED: These foxes try in no manner to disguise themselves, as some of their brother foxes do. They are brazen, reaching out in every manner possible to obtain that which their abnormal appetites crave. "I shall kill even my brother that I may gain the desires of my heart," said Cain, of old.

Julius Caesar became so overpowered with lust for greed that he started out to conquer the entire world of his day by having millions of innocent persons killed so that he might possess untold riches, and heap material glories upon his head.

Napoleon, going from southern Europe to the great steppes of Russia, sang the songs of his own victories, because of the greed in his heart for power. When his sun of destiny was high in the heavens, it began to wane, never to rise again because even then his colossal GREED was overpowering him.

GREED: The world is filled with it, today. The worship of mammon is causing millions to go drifting down to physical death

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clinging to false hope of taking with them those material things upon which their hearts had fastened greedily. Beware of the "Little Foxes" of GREED, lest they eat out your heart, leaving dry bones along the valleys of despair.

EIGHTH

PROCRASTINATION

The "Little Fox" of PROCRASTINATION: The last of "The Little Foxes" of which we shall speak, is PROCRASTINATION. To waste precious time is one of the greatest of evils. To possess great talents and not develop them is scarcely to be forgiven.

There are students . . . born of the idle rich . . . who waste their time while in college, and continue to waste the remainder of their earthly existence. When busy men and women fall into the habit of "waiting until tomorrow" to do the things that "Should be done to-day," then it is that they have taken the first step toward ultimate self-destruction.

To heal the bite of this brand of "Little Fox" is difficult, and time alone can bring about a perfect cure. The student who says: "Tomorrow I will study my lessons," finally forgets to study. The medium who says, "I do not have to study, for my 'Guide' does all the studying and hard work for me," is well on the way to total oblivion so far as success is concerned.

One must learn that no one can do his work for him. He must learn every measure of success for himself. Beware, therefore, of "The Little Foxes" of PROCRASTINATION, for they whisper to one daily, and their whispers are soothing to the indolent. But the result is so deadly that few survive.

* * *

Knowing, therefore, of the evils of the "Little Foxes" of which wise King Solomon spoke, should not all true Spiritualists reaffirm their allegiance to the Cause they love, and work more assiduously to lift the standards of the philosophy, the science and the religion which declares to the world that "Life is everlasting, and our present expression is but a phase of eternal experience?"

YOU . . . and YOU . . . and YOU, my good Spiritualist friends, can assist in lifting the banner of true Spiritualism by weeding out from your life's vineyard all the "Little Foxes" that trouble and destroy spiritual values, and walk with lifted heads and shining countenances toward a greater world victory for pure, practical SPIRITUALISM.

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ARIZONA

Phoenix, Arizona
First Spiritualist Church, 10th and Filmore Sts. Leroy O. Cady.

ARKANSAS

Hot Springs . . . Church of Divine Revelation, 807 Pleasant St., Services Nightly 8 P. M. Rev. Alynne Arden, Pastor; Rev. R. A. Lowell, Supt.; G. Brewer.

North Little Rock . . . Church of Divine Revelation, V.F.W. Hall, 5th and Main St., Thurs. 8 P. M. Rev. A. Arden, Pastor; Rev. R. A. Lowell, Supt.; Alice Young, Sec'y and Treas.

CALIFORNIA

Alhambra . . . The Pyramid Church of Truth and Light, 326 South Atlantic Blvd. Rev. Emma E. Kingham.

Bell . . . Metaphysical Temple Truth, 7111 Otis St. Rev. Florence Langelier Myers.

Fresno . . . Universal Educational Religious Society of Divine Science, Inc., 744 Mildreda Ave. Edna Kelley.

Hollywood, Calif.
House of The True Heart, 5417 Hollywood Blvd., Jonathan L. McBeth, Dolla Osborne, Noll, Jeron King, Criswell; Services Sun. 3 & 8 P. M., Mon., Tues., Wed. & Fri. 8 P. M.

Spiritual Science Church, 1904 North Argyl. Mae Taylor.

The Temple of Light, 4712 Oakwood Avenue. Dr. F. M. Sebree.

Huntington Park . . . Spiritual Church of Flowers, 2474 Randolph St., Victoria M. Freutel.

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California Assembly Metaphysical and Psychic Sciences Church No. 17, New Masonic Temple, 8th and Locust Sts. Bert L. Welch.

The Church of Revelation, 718 East Anaheim St. Janet Stine Lewis. Services Tues., Wed., Thurs., 8 P. M. Sun., 11 A. M., 8 P. M.

Los Angeles, Calif.
Agasha Temple of Wisdom, 353 Northwestern Ave., Sun. and Wed., 8 P. M. Rev. Richard Zenor.

Church of Life, 746 S. Carondelet St., Tues. & Fri. 8 P. M., (Telephone FITZ 6752). Rev. Gladys S. Scott.

Church of Psychic Light, 617 Venice Blvd. Katie Whittemore.

Church of Truth, No. 21, 7306 S. Broadway; Services Sun., Mon., 8 P. M. Rev. Robert Geilish.

Church of Light, 620 South Virgil Ave., Albert Benjamin.

Fraternal Brotherhood of Spiritualists, 925 South Alvarado St. Rev. Leah M. Pitzer.

Second Christian Spiritualist Church, 2520 W. 9th St. Dollie Thuness.

Spiritual Fellowship Group, 2843 West 9th St., Sun. 2:30 and 8 p. m., Mary E. Smith (AD7556); Jane M. Sipes (EX2280.)

Spiritual Center of Service, 236 W. 46th. Rev. Maria A. Sykes.

Spiritual Church of Ataraxia, 3839 Wilshire Blvd. (at Western Ave.) Room 200, Olga Steeb Auditorium. Rev. Pearl Barnes, Pastor, 1936 Overland Ave.

Temple of Immortality, 1039 South Ardmore Ave. William J. Hall, Founder.

The Church of Spiritual Philosophy, 3033 W. 7th St.; Rev. Minnie E. Modlin, Founder; Rev. Henry Hall, Pastor; Services Sunday 11, 2, 7:30 P. M.; Wednesday 8 P. M.; Friday 7 P. M.; W. R. Higbie, President.

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Kosmon Centre, 2075 Telegraph Ave., (OAKLAND CALIFORNIA) Meetings nightly 7:30; (Affiliated with The Universal Church of The Master, Inc.)

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People's Spiritualist Church, 1437 Glenarm Place. Pearl B. Ashbrook, 322 East 17th Ave.

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Radiant Starlight Christian Spiritualist Church, 2454 Lincoln Ave. Estelle M. Senick.

Spiritual Church of Truth, 3349 West North Ave. Theo. Siers.

Scientific Center of Spiritualism. Midland Club Hotel, 172 W. Adams St. Catherine Larney.

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The Philosophic Center of Spiritualism, 3900 West North Ave. William Burnet.

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Liberal Psychic Science Welfare Ass'n, 1331 South 57th St. (Phone Cicero 163) 2 to 4 P. M. 1st Thurs. each month; Supt., Concetta Giordano; Sec'y, Amelia Vitetta; Treas. Elsie Beckmann.

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The Light of Truth Spiritualist Church, 1615 Wells St. Services Thurs., 2 & 7:30 P. M.; Sun. 10:30 A. M. & 7:30 P. M.; Jeff Fredericks & Berneice Brock.

Hammond, Ind.
First Progressive Church, Odd Fellows' Bldg., State St. Myrtle Wright.

Unity Spiritualist Church, 5454 Hohman Ave., K. of P. Hall. Ruth Coyle.

Indianapolis, Ind.
Psychic Science Spiritualist Church, 1415 Central Ave. Dollie Clark and Dr. Benjamin F. Clark.

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Brockton . . . Occult Science Church, G. A. R. Hall, East Elm St. Violet E. Copeland.

Cambridge . . . First Spiritualist Church, 631 Massachusetts Ave. Marion F. Upham, Pres.

Fitchburg . . . First Spiritual Alliance Church, 21 Union St. Howard W. Blinn.

Quincy . . . First Spiritualist Church, 4 Maple Street. Everett Kerr, President.

Springfield . . . First Spiritualist Church, 33-37 Bliss St., Hattie Reed.

Worcester, Mass.
First Spiritual Alliance Church, 274 Main St. Rev. A. Thurlow.

MICHIGAN

Adrian, Mich.
Christian Spiritualist Church, 412 E. Maple St. Mrs. Earl Beach.

Spiritualist Episcopal Church of Adrian, Michigan; K. of P. Hall. Ralph E. Nigus, Pres.; Dr. H. B. Plummer, Supervising Clergyman.

Battle Creek, Mich.
Church of Spiritual Truth, 28 W. Fountain St. John A. Armistead.

Cadillac . . . Spiritualist Church of Truth, N. Mitchell St. Lena A. Cass, Pres.

Central Lake . . . Spiritualist Camp Meeting, Snowflake, Mich. Season closes Aug. 22. Pres. Louise Updike.

Charlotte . . . Temple of Immortality, Lawrence Ave. I. D. Townsend, Pres., 901 North Main.

Coldwater . . . Spiritualist Temple, Fortnightly Hall, Pearl Burns, Associate Minister.

Detroit, Mich.
Bible Christian Spiritual Church, 5757 Cass at Colburn George Hoyer, Grayce Runge Hoyer, 841 Livernois.

Christian Corinthians of America, 16774 Harlow at Grove, near 6 Mile Rd. A. Kemsley.

Dr. Robert Jensen Memorial Church, 2024 Vinewood. Dr. Clara E. Barnet, Pastor.

First Spiritual Mission, 8629 Grand River at Linsdale. Millie Sigler.

Madame Ernestine Schumann - Heineke Foundation . . . Fellowship of Encircling Good. Diamond Temple, 5646 Lawton Ave. at Grand River. Margaret Baker.

Spirit Communion Church, 3910 Avery. Homer Watkins.

The Spiritual Gospel Church, 5443 Grand River. Rev. Clarence B. Cunningham, Pastor; Cynthia Morgan, Sec'y.

Trinity Spiritualist Church, 11440 Charlevoix Ave. Sarah Anderson.

Eaton Rapids . . . Spiritualist Episcopal Church, East Hamlin St. John W. Bunker, Robert G. Chaney.

Flint, Mich.
First Christian Spiritual Church, Inc., 809 E. Kearley St. John W. Pearce.

Goodwill Spiritual Church, 127½ East Kearnsley St. Rev. Malcolm Riddle.

Grand Rapids, Mich.
First Church of Truth, 26 Shelby St. Rachel Carter.

Church of Divine Science, 211 Monroe Ave., over Waters Shoe Store. Rev. Grace Bracken.

Spiritualist Church of Understanding, 1107 Sheldon Ave., Curtis Rutledge, President; Margaret Ward, Secretary, 4125 Division Ave., So.

Spiritual Lighthouse of Truth Church, I.O.O.F., 240 North Division Ave. Ernest Gleason.

Jackson, Mich.
First Spiritualist Episcopal Church, Leroy and Ellery Ave. Chas. Gulick.

Kalamazoo . . . Church of Spiritual Truth, 614 Stockbridge Ave., Services Sat. 1 & 3 P. M. Also every Third Sunday; Mattie M. Barents.

Leslie . . . Flower Memorial Spiritualist Church, West Bellevue St., Clifford and Edna Flower, Pres. and Vice Pres.

Lincoln Park . . . Rainboy Light Spiritualist Temple, 1225 Southfield Road. Rev. E. P. Powers.

Muskegon, Mich.
Temple of Spiritual Light, 609 Laketon at Wood St. Wm. R. Aldred.

Owosso . . . First Spiritualist Episcopal Church, 610 Clinton St. Ella Riley.

Pontiac, Mich.
Christian Spiritualist Church, 160 Baldwin Ave. Juanita Parriss, Pres.

First Progressive Spiritualist Church, 16 Chase St. Mabel Barnes.

Port Huron . . . Divine Spiritual Temple, Odd Fellows' Hall. Lapeer Ave. Rev. Rebecca Provot.

Roseville . . . Church of Harmony, 17359 Roseville Blvd., near Maple. Rev. J. A. Christian, 22403 Liberty, St. Clair Shores.

Snowflake . . . Snowflake Spiritualist Campmeeting, 1943 Season, July 11th to August 22nd; President, Louise Updike, Central Lake, Michigan.

Wixom . . . Branch of The Advanced Spiritualist Association. Potter and Whippoorwill Roads. Rev. Lulu R. Karpp, Minister, Walled Lake, Michigan.

MINNESOTA

Duluth . . . First Spiritualist Temple, 601 East 5th St. Bessie Magnuson.

St. Paul, Minn.
First Spiritualist Church, Hague and St. Albans. Services Sun. 7:30 P. M. Rev. Julius C. Steinemann, Pastor.

Golden Rule Spiritualist Church, 372 St. Peter St. Services Sunday, 7:45 P. M. C. A. Peterson, Pres.

MISSOURI

Kansas City, Mo.
Church of Jesus Christ Our Redeemer, 2626 Benton Blvd. Nettie Garner Barker.

Eighth Spiritualist Church, 3746 Woodland Ave. Bert and Julia Kelly.

First Spiritualist Episcopal Church, 3841 Broadway. Dr. Maurice Russell, Rev. Charles Ball.

Ninth

SPIRITUALIST CHURCHES

(Continued from Page 10)

Camden . . . South Jersey Spiritualist Camp Meeting, 34th and Highland Ave., (Sunday 2 P. M. June 13th to Aug. 29th) Catherine Broome, President.

Camden . . . St. Mark's Christian Spiritualist Church, Hadden Ave. & Washington St., M. L. ReCorde.

East Keansburg . . . First Community Church of The Holy Spirit, Thompson Ave., Rev. Dorothy Jane Angelo. Services Monday, 8 p. m. and Tues. 2:30 p. m.

East Orange . . . Church of Spiritualist Harmony, 7 Hollywood Ave. Connie Clark.

Hackensack, N. J.
Spiritual Alliance Church, 221 Main St. Edw. D. Berger.

Spiritual Church of Inspiration, 26 Passaic St. Amy Dickinson.

Highlands . . . Second Church of Spiritual Guidance, 193 Bay Ave., Fri. and Sun. 8 P. M., Rev. Marie Thornton.

Irvington . . . Temple of Light, Moose Hall, Sun. & Thurs. 8 P. M. Henry Diehl, Leader.

Jersey City, N. J.
Grace Divine Spiritual Church, 191 Griffith St. (near Summit), Sun., Tues., & Sat. 8 P. M. Ethel Arrigo.

Sterling Spiritual Society, 101 Magnolia Ave.; Thurs. 7:45 P. M.; Fri. 7 P. M. Alma Lenz.

Long Branch . . . Trinity Church of Spiritual Science, 111 Washington St. Mary Reva Wood

Newark . . . Church of Spiritual Promotion and Harmony, 532 Springfield Ave. Mrs. K. Hazlewood.

Paterson . . . West Broadway (Second) Spiritualist Church, 176 West Broadway. Elizabeth Spittler.

Paterson . . . First Spiritualist Church, 142 Carroll St.

Trenton . . . First Spiritual Church, 47 North Clinton Ave., Carpenter's Hall. William Waldorf; Marion A. Hartman, Sec'y, 451 West Hanover St.

Trenton . . . First Spiritual Church, 47 North Clinton Ave.

Union City, N. J.
Divine Psychic Mission of Consolation, 419-38th St. Rev. Anna Doerner.

Spiritual Church of Divine Guidance, 517 37th St. Rev. S. E. Busch, 199 Cambridge Ave., Jersey City.

The First Spiritual Church of the Resurrection, 510 48th St. Rev. M. Sliffka.

NEW YORK

Albany . . . The Progressive Spiritualist Temple, Room 6, ninety-one North Pearl St. Rev. Margaret Lewis, Pastor; Maud Jacobsen, Ass't Pastor; Services Sun. & Wed. 8 P. M.

Batavia . . . Church of Spiritual Truth, 9 Jackson St. Stuart F. Meyers.

Hornell . . . First Spiritualist Church, Main St. Annabelle Martin.

Brooklyn, N. Y.
Christ Church, 987 Halsey, near Broadway. Services Tues. and Thurs. 2 and 8 P. M.; Rev. James Hedenberg.

Child of Grace Spiritualist Church, 598 Pacific St., between 4th & Flatbush Ave., Rev. Grace Rapisarda; Services Sun. & Tues. 8 P. M.; also Fri. 2 P. M.

Cosmopolitan Spiritualist Church, 335 State St. (near Hoyt) Mary E. Murphy.

The Divine Spiritualist Church, 295 Schermerhorn St. (near) Nevins St. Services Sun., Tues., Thurs. and Fri. 8 P. M.; Mon. and Wed. 2 P. M. Beatrice DeHunt.

Buffalo, N. Y.
Brooking Memorial Spiritualist Church, Summer St. at Richmond, (Mediums Day 2nd Sunday each month). F. W. Mitchell, phone GARfield 2133.

Cold Springs Spiritualist Church, 1445 Jefferson Ave. (Medium's Day, 3rd Sun.). Robert Baham, Pres.

International Spiritualist Church, 267 Sycamore St., Services Sunday, 7:45 P. M.; Message services Tues., Wed. and Thurs.; Medium's Day every 3rd Sunday at 3:30 P. M.; Rev. Ida Murchell.

Sunflower Spiritualist Church, 39 Manhattan St. (Medium's Day, 1st Sun.). Ida Hanson.

Unity Spiritualist Church, 796 Ellicott St. (Medium's Day 1st Sun.). Isabel Reed.

Elmira, N. Y.

First Spiritualist Church, 463 E. Church St., I. O. O. F. Temple. Eva Bostwick.

Universal Spiritualist Church, 225½ Franklin St. Rev. Christine Eddy.

Fredonia . . . International Spiritualist Shrine, 225 East Main St., Rev. Minnie Cooke O'Hara, Pastor; Rev. Viola Miller, Ass't Pastor.

Freeville . . . Freeville Spiritualist Camp, 1943 season, July 25th to August 29th; Mariette D. Wickham, Sec'y, Burdett, N. Y.

Jamestown . . . Free Psychic Temple, 9 West 10th St., Services Wed. and Sun., 8 P. M. Rev. Grace A. Motley.

Lily Dale . . . Lily Dale Assembly (Chautauqua County) 1943 season, July 3rd to Sept. 5th; May Stickley, Sec'y.

Lockport . . . Lock City Spiritualist Temple, 11 Cottage St., (Medium's Day, 3rd Sunday). Rev. Clara E. Faber.

New York City
Beacon Light Spiritualist Church, 169 West 98th St., Apt. 8, Tues. and Thurs., 2:30 and 8 P. M.; Sunday 8 P. M. Rev. Hermine Leger.

Church of Believers in God; Services Sun., 10:30 A. M.; Green Room, Hotel McAlpin, Broadway at 34th St., Rev. Johannes Greber.

Eighth Spiritualist Church, 43 West 66th St., Services Wed., 2 P. M. and Fri. 8 P. M. Janie Wright.

First Spiritualist Church of New York City, 125-12 Liberty Ave., (Richmond Hill, N. Y.), Services Sun. & Thurs. 8 P. M.; Jesse T. Duxbury, Sec'y, phone Missouri 7-2066.

Little Cedar Spiritualist Church, 100 W. 72nd St., Room 308. Mon. and Wed. 2 P. M.; Tues., Thurs., Fri., Sat., Sun., 8 P. M. Beulah H. Brown.

Spiritual and Ethical Society, Hotel Astor, 44th and Broadway. Sunday, 3 P. M. (Oct. 5th to May 25th). Office, 608 West 140th St. (Apt. 15). Fred Schneider.

Third Spiritual Church, 100 West 72nd St., Room 408; Tues., Thurs., 2 P. M.; Tues., Thurs., Fri., Sun., 8 P. M. Carol B. Strong.

Universal Center of Psychic Science Inc., 147 West 75th St.; Services Tuesday, Sunday, 8:30 P. M. Harry B. Villiers.

United Spiritualist Church, 257 Columbus Ave. Rev. Edward Lester Thorne, Pastor; Services Sun., Mon., Tues., Wed., Fri. and Sat. at 7 P. M.; Also Thurs. and Sat. at 1 P. M. Sunday Service 11 A. M. (No Messages at Sunday morning services.)

W. T. Stead Memorial Center, 41 West 88th St. Mrs. N. S. Themelis (Mrs. Cecil M. Cook).

Queen's Village, N. Y.
Church of Magdalena, 212-76 Whitehall Terrace. Services, Tues. & Fri., 8 P. M.; Spiritual Unfoldment Class, Wed., 8 P. M. Rev. J. Ivor Difford.

The Spiritual Church of Magdalena, 212-76 Whitehall Terrace (Corner of 214th St., one short block north of Hillside Ave.) Sun., 8 P. M.; Mon., 2 P. M.; Wed., 2 and 8 P. M.; Thurs., 10 A. M., and 2 P. M. Marion Miller.

Rochester, N. Y.
Centre Temple, "Universal Psychic Building," 67 Edinburgh Street. Sun. and Wed. 8 P. M. Pastor, Rev. Helene Gerling; Ass't Pastor, Rev. Ella Thomas.

Spiritualist Church of Divine Inspiration, 27 Appleton St. Rev. Frances Adam.

Spiritualist Church of True Brotherhood, 372 Flint St. Dorothy M. Daggs, Treas.; Charles Goff, Pastor.

Universal Spiritualist Church, 42 Gardner Park, Rev. Louis C. Brown; Lillian Stauber.

Rome . . . Golden Circle Spiritualist Church, 703 West Court St.; Maud I. Parisee.

Schenectady . . . The Temple of Truth, 968 State St. Services Sun., 7:45 P. M. Rev. James E. Jones, Pastor.

South Ozone Park (L. I.) . . . Helen Memorial Spiritualist Church, 143-16 Sutter Ave., Services Sun. 8:15 P. M.; Tues. 1:45 & 8 P. M. Rev. G. E. Wagner.

Syracuse . . . First Spiritual Church of Grace, Parlor D. Hotel Syracuse. Rev. Grace Kilmer.

Wellsville . . . Friendship Spiritualist Circle. Meetings 8:30 P. M., Wednesday, 27 Central Place. Elva Burbank.

OHIO

Akron, O.
Christian Spiritualist Temple, 100 South Broadway. Lyda Hosler.

Friendly Spiritualist Church, 945½ Kenmore Blvd. Hulda Stewart.

St. Paul's Spiritualist Church, 370 South Main St. (near Exchange). William Edward Hart, 571 Upson St.

Canton, O.
Psychic Science Spiritualist Temple, 218 Market St., North. Rhea Swaile Moore.

Temple of Truth Spiritualist Church, 116 McKinley Ave., N. W. Viola Demmy.

Cincinnati, O.

Home Spiritualist Temple, 27 East 12th St. Anna F. Bryson.

First Christian Missionary Spiritualist Temple of America, 1420 Elm. St. Nellie Covey.

Cleveland, O.
Cleveland Spiritualist Center, Inc., 41618 Euclid Ave. William H. Kost.

The Inspired Spiritual Church of God, 1899 West 25th St., Services Fri. & Sun. 8 P. M.; Rev. G. M. Hayes.

Divine Spiritualist Church, 5105 Euclid Ave. John M. Williams.

Spiritual Science Church, 10427 St. Clair St., Glenville Center Hall. Rene Hunt.

Sunflower Spiritualist Church, 19303 Pawnee (Euclid) Bessie Jacks.

Columbus, O.

First Spiritualist Temple Society, Inc., I.O.O.F. Hall, 24 West Goodale St., Sunday 7:45 P. M., Sec'y Agnes Riley, 405 Clarendon Ave.

Ohio Avenue Spiritualist Church, 86 S. Ohio Ave. Services Sun., Tues., Thurs., 8 P. M. Ralph A. Whitney, Pastor, 1298 Bryden Rd. Melvin O. Smith, Associate Pastor.

Dayton, O.

Central Spiritualist Church . . . Haynes and Hubert. Rev. Laura E. J. Holloway, Pastor.

Fraternities Spiritual Church. Circles Thurs. day evening at 8 P. M. 341 W. Monument Ave. Maude Phelps.

East Liverpool . . . First Spiritualist Church, Moose Hall, 11th and Wash. Sts. Frances Gillespie.

Greenville . . . Christian Spiritualist Church, 529½ Broadway. Rev. Clara F. Heller, Pastor.

Marion . . . Memorial Spiritualist Church, Helen Ruff, Sec'y, 456 East George St.

Sandusky . . . Spiritual Temple, 222 W. Donough St. Tues. 2:00 and 8 P. M. Nora A. Hook.

Springfield, O.
First Spiritualist Episcopal Church, I. O. O. F. Temple, 13 S. Fountain Ave., Sun., 8 P. M. Rev. Bertha R. Marx.

Toledo, O.
Christian Spiritualist Temple 17th and Monroe Sts., I.O.O.F. Temple. Cecil Engel, 3459-140th St.

First Church of Sacred Science, Colonial Room, Secor Hotel, Sunday 8 P. M. Rev. M. L. Teems, Pastor.

Friendly Spiritualist Mission, 129 Ontario St. Rev. Thos. W. Holcomb.

Good Will Spiritualist Church, Brotherhood Hall, 310 Monroe St. D. E. Crider.

Trinity Spiritualist Science Church, 129-131 Ontario St. Rev. G. A. Kurtz, Pastor.

Vandalia . . . National Road, one mile west. Corinne L. Pleasant.

Warren . . . Christ Universal Spiritual Church, Room 4 McKinley Club, Braden Block, High St. N. E., John F. Pastor.

Youngstown, O.
First Spiritualist Church, 323 W. LaCade; Sunday, 7:45 P. M. Message Service, Thurs., 8 P. M. Mrs. Emma L. Felger, Miss Ruth Fields.

National Free Psychic Church, 338 Arlington Ave. Rev. Freida Dowler.

OKLAHOMA

Oklahoma City, Okla.
Dark Room Home Circle, 3304 South Shields Blvd. Rev. Sallie Mae Stone.

Spiritual Science Church of America, 329 N. W. 18th St. Mae Deer McQuestion.

OREGON

New Era (Canby) . . . First Spiritual Religious Ass'n of Clackamas County, Inc., 1st and 3rd Sun., 2 P. M.; President, Lester Hess; Sec'y, Margaret Christensen, 1103 Washington St., Oregon City, Oregon.

Portland, Ore.
Progressive Psychic and Divine Healing Center, Inc., Sun. 8 P. M. 210 "A" Studio Bldg., Rev. Lulu W. Mittlesteadt, 1334 S. W. Clay St.

The Spiritual and Psychic Research Temple, Neighbors Woodcroft Bldg., 1410 S. W. Morrison St. Rev. Leulla M. LaValley.

Medford . . . Psychic Center, 5 East 3rd St. Rev. Anna E. Rath.

PENNSYLVANIA

Bethlehem, Pa.
Bethlehem Spiritual Alliance Church, 131 E. Broad St. Rev. Clara A. Arthur.

Christian Spiritual Church, 18 West Garrison St. Mary Ann Reph.

Bradford, Pa.
The Golden Rule Circle, 30 Hobson Place. Mrs. Elizabeth Schneider, Pres.

First Church of Spiritualists, 46 Chestnut St. C. J. Heintzman.

Charlroi . . . Diaz Spiritualist Temple, 933 McKean Ave. C. P. Diaz.

East Pittsburgh . . . First Church of Spiritualists, "Rollingston Center," 667 Linden Ave. Gesine O. Rapp, Director; Jean Riling, Sec'y.

Ephrata . . . Camp Silver Belle, Mountain Springs Hotel, 1943 season, June 26th to Sept. 6; Ethel Post-Parrish, Sec'y.

Erie . . . Spiritualist Episcopal Church, 149 West 9th St., Rev. Mary Olson-Buxton (Phone 66-422).

McKeesport . . . First Spiritualist Church, 809 Locust. Winifred McAndrew, Treas., 210 Tenth Avenue.

New Castle, Pa.
Good Will Spiritualist Church of Christ, Clendenin Hall. Rev. J. H. Anderson.

The Spiritualist Church of Truth, McGown Hall, East Washington St. Services, Sun., Wed., Fri., 8 P. M. Agnes E. Guthrie, Annie Crocker, Lena Stevens, Celeste Atkinson.

Parkland . . . Parkland Heights Spiritualist Home and Camp Meeting Association, 1943 season, June 26th to September 5th. President, Charles Weiland, 3120 North 7th St., Philadelphia, Pa.

Philadelphia, Pa.

First Church of Silent Demand, Roper Bldg., 5th and Tabor Road (Olney). Rev. Mabel Exley, 5962 Colgate.

Peters Spiritual Alliance Church, 1921 W. Dauphin St. Sun. and Wed., 8 P. M. Henry A. Freeland.

Second Spiritualist Church, 11 East Thompson St., Rev. Alice Neige.

Third Spiritualist Church, 1421 North 16th St. William Elliott Hammond.

Pittsburgh, Pa.

Spiritualist Church of Revelation, 111 Federal Street, Northside. Services Sun., Tues., Thurs., Fri., 3 and 8 P. M. Rev. Katherine Fiddell.

East Pittsburgh . . . First Church of Spiritualists, "Rollingston Center," 667 Linden Ave. Gesine O. Rapp, Director; Jean Riling, Sec'y.

First Church of Spiritualists, 256 Rosquet St. Oakland. Eleanor Fornof.

RHODE ISLAND

Pawtucket . . . Spiritualist Church, 9 Montgomery St., Juanita Balderson, Secretary, 755 Broad St., Central Falls, R. I.; Leader, James Balderson.

Providence . . . W. T. Stead Spiritualist Church, 32 Haskins St. Eugenie R. Letourneau.

TEXAS

Beaumont . . . Golden Rule Spiritualist Church, 894 McFadden St. Pearl M. Davis.

Fort Worth . . . First Spiritualist Church of Fort Worth, 311½ Main St. Charles L. Sharp.

Galveston . . . First Spiritualist Society of Galveston, 416 Fourteenth St. Rev. Josie Kunkel.

Houston . . . Spiritual Christian Center, 908 Chenevert St. Miss Lina K. McDermott, Leader.

San Antonio . . . First Spiritual Christian Church, 503 Trenton Ave. Rev. V. R. Cummins.

VIRGINIA

Norfolk, Va.

Light of Truth Church of Divine Healing, Furitan Hall, 28th and Granby, services every Sunday Evening. Rev. Raymond E. Burns, Pastor; Rev. Fred Jordan, President.

Portsmouth, Va.

Light of Truth Church of Divine Healing, Fleet Reserve Hall, 305½ High St., services every Wednesday Eve. Rev. Fred Jordan and Rev. Raymond Burns.

WASHINGTON

Bremerton . . . Goodwill Spiritualist Church, 837 Fourth Street. Margaret Penny.

Seattle, Wash.
Church of Spiritual Light, 3012 Arcade Bldg., Sunday, 7:30 P. M.; Hattie B. Minear, 730 North 75th St. Universal Bro. Light, Chapter No. 10, 310 University Bldg., 1305 Third Ave. Dr. Erna Hackett, Pastor; Dr. Beatrice Meyer, Sec'y.

Spokane . . . First Spiritualist Church "Star of the East," 816 Riverside Ave., Red Man Hall. Julian A. Fox.

Tacoma, Wash.
National Spiritualist Church, 609 Fawcett St. Margaret Hine.

Universal Spiritual Light Church, Samson Hall, 1156 South Fawcett Ave. Services Sunday, 7:00 P. M. Rev. Martin K. Page, Pastor.

Universal Spiritual Light Church, 7957 South Tacoma Ave., Sunday, 7:30 P. M.; Rev. Martin K. Page.

WEST VIRGINIA

Charleston . . . First Spiritualist Church of Light, 1202 Elmwood Ave. Beulah Brison.

Huntington, W. Va.
First Spiritualist Church, 819 Sixth Ave. Rev. Fern Rogers, Pastor.

Spiritualist Church of Truth, 1128 Third Ave. Clara Pritchard, Alice E. Shute.

WISCONSIN

Kenosha, Wis.
First Spiritual Alliance Church, 6202 8th Ave., Wed. 8 P. M., Sunday 3 & 8 P. M., Edna Ryan, Sec'y.

Milwaukee, Wis.
First Spiritualist Church of Milwaukee, 2479 N. 15th St. Rev. F. Lorenz Lamping.

First Psychic Science Church, S. W. corner N. 9th and W. Center Sts. Services Sun. and Wed., 7:45 P. M.; Lyceum, 10 A. M. R. W. Albrecht, Pres.

Temple of Spiritual Vision, Republican Hotel, Room 84 — CENTER 1416 N. 14th St. Rev. Anita M. Kuchler, Pastor.

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| 36. IN THE SANCTUARY | A. Van der Naillen |
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Are People Happy When They Are "Dead"?

A SPIRIT EXPLAINS NATURAL LAW

These questions and spirit answers cover the whole gamut of Spiritualism's relationship to all departments of human thought.

The questions were asked at seances held three times a week, through the mediumship of MRS. J. CONANT, of Boston.

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If, upon leaving the body, the spirit gravitates to a congenial sphere, how can it be unhappy? In other words, how can you reconcile congeniality with unhappiness?

I do not understand that spirits at "death" are ushered immediately into a congenial sphere. I do understand that they may gravitate, each one to their own proper sphere, whatever or wherever it may be. No one can occupy the sphere belonging to another.

It is congenial to their needs, to their state, but not to their desires. Therefore it does not provoke happiness. The second state of existence, or that which is so understood to be by you, is a very natural state, devoid of all the lines of castes and creeds and conventionalities of this state.

Here, people, by virtue of the needs of this life, dwell in states that do not belong to them spiritually. It is not so in the other life. Gold cannot buy place or position. Wealth, that wealth that is recognized to be such by the soul, purchases only for the soul that that the soul is ready to receive, nothing more.

* * *

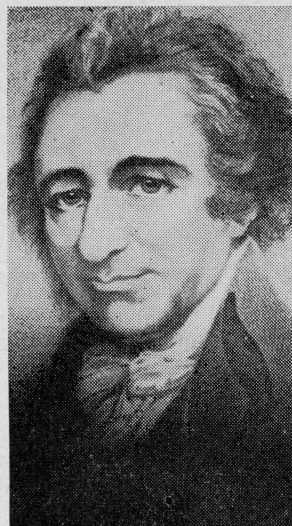
What is the difference between spirit and animal magnetism?

The difference is in degree. One is more refined than the other. Animal magnetism is that that is adapted to animal life; more crude, more dense than that adapted to spirit life. In essence they are one. They differ only in degree.

* * *

What becomes of the life, the sensation, the instinct, the knowl-

HE WROTE "AGE OF REASON"



"Psychic Observer"
THOMAS PAINE

edge existing in the animal creation below man at their death?

All the instincts or reasons that belong to all the species of life below man and up to man are constantly changing places. The lower takes the qualities of the higher, passes through the higher, and goes on, forever on, changing its form and characteristics, but preserving its life intact.

Nothing is lost, but everything is subject to the law of change. You are not to suppose that these human forms are precisely like those that the spirit manifests through after death. They are crowned with new attributes there, although they retain all that ever belonged to them.

They are constantly gathering fresh ones, constantly changing places and changing form. The animal does not lose its identity at death, by any means—it is an animal still. It comes through death to a higher plane, and there waits for another change. When that comes, it takes a higher stand. It passes ever onward and upward, but it does not lose its identity.

The horse is the horse still. The dog is the dog still. Yet you know that all species of life, whether animal, vegetable, or mineral, are capable of improvement. You can improve them by your intelligence here. If this is true, do you not suppose they go on improving to

all eternity?

The dog is a finer dog in the spirit world than here. The horse is a finer horse. The tree is a more glorious tree. The flower is far more beautiful there than here. Yet, they preserve all that belongs to them, but they take on new life at every change.

* * *

We classify all existence into the ponderable and imponderable. Your existence is to us that of the imponderable. Can you take cognizance of the elements we term imponderable as plainly and palpably as we can that of the ponderable?

That which you cannot feel, or recognize with all of your human senses, is imponderable to you. That air is an imponderable substance—for it is a substance. To us, the air contains images, forms of substance as tangible, as real as the solid earth to you.

We take cognizance more clearly of those conditions of life that are imponderable to you than you do, because we have passed into nearer rapport with them. We stand face to face with them. But there are subtle elements in advance of us.

There are elements still imponderable to us. Advance as far in life as we may, we shall still find an element that is imponderable to us. We approach one. We come into rapport with it. We analyze it. We find out what it is, and having disposed of that, lo! there is another presented.

Our Father, God, does not mean that we shall be idle, that there shall ever come a time to our souls when we can say we have learned the whole, there is nothing more for us to learn or to do. God is wise. He knows that our spirits need to be active, and He gives us just one lesson at a time, and no more.

* * *

We find recorded in heathen mythology the history of a prophet almost identical in name and acts with Jesus—his name is Krishna—and the circumstances of women wiping his feet with their hair is such a remarkable coincidence that, while it shakes the faith of the Christian, it furnishes strong proof to the sceptic of the mythical character of Jesus. Can you give us light on the subject?

Every nation has its idols—its gods and goddesses—peculiar shrines to which the people are called to worship. Neither Krishna, nor Christ, were entirely beings of mythology. So far as a certain portion of their lives are concerned, there is much of the mythic attached to them. This is the case with all those beings that the nations worship.

The aborigines of the country have their divinities, whose original is in real life, but that original is surrounded with so many mythical figures that the real is almost entirely lost to the human sight.

While contemplating the mythic Christ, we are very apt to overlook the real personality, the spirit. We are very apt to see only the external paraphernalia with which the real has been surrounded. It is not at all strange. It is in accordance with our organization as human beings. We are growing up through a variety of conditions that determine our religious worship.

It is these conditions that form the image of our God, and determine that we shall worship that God, and none other. As intelligence marches on through the ages, as mind becomes more and more enlightened with regard to the history of past nations, and past religious histories, those images that have been invested with di-

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vinity begin to assume different shapes.

They begin to stand out in their real characters. They begin to be seen for what they are. We understand them better as the light is shed upon them—the divine light, that which emanates from the past, which comes to us from the present, and that which is shed to us from the future. All things aid the spirit in its search for truth.

The knowledge that such an individual as Krishna lived does not at all detract from the reality or divinity of the Christian's Christ. But it only shows, or should show, the Christian that one of the fundamentals of the Christian Church has been borrowed

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